291 The nkôkô is unknown beyond the Jwelê and the Lulaka. In that re-
187 gion the women tie a string (or a belt of beads) around themselves and attach a second piece of cloth to it.

Thus the male garment is a rudimentary sort of dhoti, open on
291 the sides, while female dress is much more open. In general the elûlâ is an appropriate protection of one's modesty, but it is inadequate in certain positions. (2)

(411)
(194)

2. It may be interesting to note that esêlo nsombeyê, or just plain esêlo, which is the term for a man's garment, also indicates the male line of descent, while the female line is often designated by the term nkôkô (sometimes by the word lolemoto derived from lômoto, "woman"). Let us add that lonkundê jwâ nkôkô means "pure, flawless Lonkundo, not corrupted by foreign influences." This expression should be compared with the following phrases: langue maternel, nsombeyaal, "mother tongue," etc.

291 At present the nkôkô is no longer worn except by a few elderly
(7) inhabitants of villages far from the main communication lines. Everywhere else the ancient mode of dress has been replaced by materials imported from Europe. The women wear at least a ungaatshâlo, a kind of short skirt which falls from their loins at least to the middle of their thighs if not further. Middle-aged men in the interior have simply changed the material of their garment but not its form. The younger ones, on the contrary, have frankly adopted the European mode of dress.

298 A married woman is not allowed to enter the village of her rela-
301 tives by marriage (bekôlô) or appear before them [54] without supplementing her usual attire with one or more bekôkô (banana leaves cut
(296) into fringes). The term bekôlô must be understood as it is meant by
(297) the Nkundô; it excludes those with whom the wife may sometimes perform the sexual act and who are called "husbands" loosely speaking.

87
[196] 4) To indicate a tendency toward adultery (especially on the part of women) the Nkundó use the verb ɛ́lɔkɔ which literally denotes clothing that is too big and that flies in the wind. The noun lɔ́ɔ́ or lɔ́ɔ́ is also used.

The verb used for discovering a case of adultery is ndɔ́ndɛlɛ, the noun is ndɔ́ndɛ́.

Occasional or permanent adultery has always been very common. This fact is undoubtedly due to the relative ease with which it is possible to escape discovery and consequent sanctions. A woman
[57] going to visit her family cannot possibly be followed or watched by her husband; the distances make such surveillance difficult and, furthermore, it would have disastrous consequences for the stability of the marriage, since neither the woman nor her family would put up with it. Other partial causes are lasciviousness, polygamy, etc., as we will see later in the text.

2. Gifts

87
[47] An adulterous man and woman send each other presents; his consist of meat, arrows, etc., hers of food and various small objects. A woman's gifts to her lover are called lɔ́ndɔmɔ (the noun used with the verb ɔ́ndɔ, "to make love" (1). Very young relatives

1. Note that the noun and the verb are not etymologically related. Perhaps lɔ́ndɔmɔ might be related to ndɔmɔ, "to show, to designate." The Ekonda call this gift ɛ́lɔkɔ, see Chapter II, Article I.

generally serve as intermediaries. Note that a woman rarely sends her son, for she has reason to fear that the gift would not reach its destination; the boy would give himself a treat with it. She can have more confidence in a daughter.

A man's gift is called by the generic term ntɛ́ndɛ, "a gift that is sent, a dispatch." [313]

In isolated cases (yɔ́kɔ) a man sends an arrow, some small object, beads, meat, etc. Nowadays money or cloth have been